THE

NEW-YORK

Missionary Magazine,

AND

REPOSITORY

OF

RELIGIOUS INTELLIGENCE.

FOR MAY 1803.

MISSIONARY SOCIETY OF CONNECTICUT.

At a Meeting of the Trustees of the Missionary Society of Connecticut, at Hartford, January 6th, A. D. 1803.

Voted, That the Editors of the Connecticut Evangelical Magazine be requested to publish in the Magazine the Act of the General Assembly of the State, incorporating the Board of Trustees; the Address of the Board to the Ministers and People of the State; and the Narrative on the subject of missions, together with a statement of the Funds of the Society: Part to be published in the February, and the remainder in the March Magazine: And that this Vote be prefixed to the same.

A true Copy of Record,
Attest,
ABEL FLINT, *Sec'ry*.

An Act to incorporate the TRUSTEES of the MISSIONARY SOCIETY of CONNECTICUT, passed by the General Assembly of the State of CONNECTICUT, at their session holden at NEW-HAVEN, in said State, the second Thursday of October, A. D. 1802.

WHEREAS the General Association of Ministers in this State convened at Hebron on the 21st day of June, A. D. 1798, formed themselves into a Missionary Society under a constitution, containing the following articles:—

Article 1. This Society shall be known by the name of the Missionary Society of Connecticut.

Art. 2. The General Association of the State of Connecticut, shall be the said Missionary Society.

Art. 3. The General Association shall annually by ballot, appoint twelve Trustees, whereof six shall be clergymen and six shall be brethren of the churches, who shall conduct the business of the Society in the manner hereafter described.

Art. 4. The object of this Society shall be to Christianize the Heathen in North America, and to support and promote Christian knowledge in the New Settlements within the United States, and both shall be pursued as circumstances shall point out, and as the Trustees, under the superintendence of the General Association, shall direct.

Art. 5. The General Association and the Trustees shall adopt such measures from time to time for raising funds as they shall judge expedient.

Art. 6. The Trustees shall have power to apply the funds of the Society according to their discretion, in all cases in which they shall not be limited by the General Association, or by the donors. They shall correspond with other Missionary Societies, shall have power to appoint and dismiss Missionaries, to pay them, and generally to transact all business necessary to attain the ends of the Society; and shall be paid their necessary expences, but nothing for their services.

Art 7. The Trustees shall annually appoint a Secretary, who shall keep a fair account of their proceedings. They shall also appoint a Chairman, who, with four of the Trustees, shall be a quorum to transact business, or if the stated Chairman shall not be present, any seven of the Trustees shall be a quorum.

Art. 8. The Chairman shall have power to call a meeting of the Trustees at his discretion, by letters left with them, or at the houses of their residence; and it shall be his duty to call such meeting whenever requested by two of the Trustees; and in case of the death of the Chairman, or of his absence from the State, any two Trustees are hereby empowered to call a meeting.

Art. 9. The General Association shall annually appoint a Treasurer and an Auditor of accounts: and the Treasurer shall exhibit both to the General Association, and to the Trustees, the state of the Treasury, whenever he shall be called upon for that purpose.

Art. 10. The Trustees shall annually exhibit to the General Association, a particular account of the Missionaries employed by them, of places to which they are sent; of the missions; of the state of the funds, of the receipts and expenditures; and of whatever relating to this institution the General Association shall require.

Art. 11. The Trustees and all the officers of this Society shall enter on their respective offices on the first Wednesday of September annually; and shall continue in office for one year.

Art. 12. The Trustees shall hold their first meeting at the State House in Hartford on the first Wednesday of September next at 11 o'clock A. M. and in every year thereafter, they shall meet at the same time and place, unless otherwise ordered by the General Association.

Art. 13. If on experience, it shall be found necessary to alter this Constitution, an alteration may be made by the General Association at their stated session; but not without having been drawn up in writing and lying under consideration one year; nor unless at least two thirds of the General Association shall adopt said alteration.

And whereas by direction of the General Association, the said Trustees have applied to this Assembly for corporate powers, the better to enable them to execute the trust reposed in them, and especially in what regards the funds, and interest committed to their care:

Par. 1. BE *it enacted by the Governor and Council and House of Representatives in General Court assembled,* That his honor John Treadwell and the honorable Roger Newberry, Jonathan Brace, Aaron Austin, John Davenport, jun. and Jedidiah Huntington, Esq'rs, and the Rev. Messrs Nathan Williams, D. D. Benjamin Trumbull, D. D. Levi Hart, D. D. Cyprian Strong, Nathan Strong, D. D. and Nathan Perkins, D. D. the present Trustees of said Missionary Society, and their successors for the time being, be, and they hereby are, constituted a body politic and corporate, by the name and title of the "Trustees of the Missionary Society of Connecticut," and by that name they are hereby made capable in law, to have, purchase, receive, possess and enjoy to them and their successors, lands, tenements, heredit-

aments, rents, monies, goods, chattles and effects, of what kind or quality soever, to any amount not exceeding One Hundred Thousand Dollars in the whole, and the same to sell, grant or alien in any manner consistent with the true intent and meaning of the donors or grantors thereof, to sue and to be sued, to plead and be impleaded, to defend and to be defended in all courts within this state, or elsewhere, to submit any matter of dispute or controversy concerning their rights or interest to the award of arbitrators; to have a common seal, and the same to break and renew at pleasure; also, to make and execute such bye-laws and regulations, as they shall deem necessary or convenient for the well ordering and disposing of the concerns of the trust committed to them, pursuant to the constitution under which they do or may act from time to time, provided they be not contrary to the laws of this State, or of the United States.

2. *Be it further enacted*, That if the General Association shall at any time neglect to appoint the Trustees or a Treasurer or Auditor of accounts within the proper time, so as they may enter on their respective offices on the first Wednesday of September annually; the Trustees and such other officers shall continue in office until the General Association shall make a new choice; and in case of such neglect, and the death, resignation or removal out of this state of any such Trustee or officer, the board of Trustees shall, if they think it essential to the interest of the institution, fill such vacancy, the person so appointed, to continue in office until the General Association shall make a new choice as aforesaid—and if the office of Treasurer or Auditor shall become vacant as aforesaid, within the year, the Trustees shall forth-with fill such vacancy.—Provided always, that it shall be the duty of the said Trustees to lay before the General Assembly annually, an account of their receipts and expenditures and of such alterations as may be made in the aforesaid Constitution by the General Association and a summary of their proceedings and success—and it shall be in the power of the General Assembly to disallow, and set aside any alterations of the said Constitution made as aforesaid at their discretion.—Provided also, that this act or any part thereof may be altered or repealed by the General Assembly.

AN ADDRESS

FROM THE TRUSTEES OF THE

MISSIONARY SOCIETY OF CONNECTICUT

TO THE MINISTERS AND PEOPLE OF THE STATE:

With a Narrative on the subject of Missions, and a statement of the Funds of the Society, for the year 1802.

WHEN the Trustees of the Missionary Society of Connecticut consider the small beginnings of the missionary business, in the deliberations and exertions of particular gentlemen, and particular associations, who sent out Missionaries into several of the new settlements, wholly at their own expence, and that of the Missionaries who undertook those arduous labors, and the uncertainty which there then was of any public or general support; when they reflect on the progress which has been made in the business, and the good which has been effected, they hold themselves bound in duty to acknowledge the divine Providence, conspicuously watching over, fostering and succeeding it, from its very commencement to the present time. Wholly without funds, and without any certainty how they could be obtained, the important object was undertaken, under a deep sense of duty and strong desires, as they humbly conceive, to advance the kingdom of the dear Redeemer in the instruction and salvation of men. Yet from the moment that this charitable and noble design commenced, neither Missionaries to carry it into execution, nor money to support them have been wanting. The honorable legislature have patronized the design; and the charity of the people, and the success of the missions have exceeded the most sanguine expectations. The Trustees acknowledge this to be the Lord's doings and it is marvellous in their eyes. They ascribe all the success and glory to him. To him, they desire not only to give thanks themselves, but pray that they may also be given by all the churches of our Lord Jesus Christ. They are happy, and it is with joy and thanksgiving that they are able now to lay before the public such an account of the success of the missions, the increase of their funds, of the state of the Society, and the prospects of its extensive influence and usefulness as will evince that the divine smiles

have never more manifestly attended the institution than in the course of the last year. This indeed adds greatly to their pleasure, that while these circumstances afford them peculiar satisfaction, they will also excite the joy and thanksgiving of all those who wish well to Jerusalem.

Under these impressions, the Trustees request the attention of the ministers and people of the state to the following narrative.

During the year 1802, the Rev. Messrs. *Joseph Badger* and *Ezekiel J. Chapman*, have labored as Missionaries in New Connecticut; the Rev. Messrs. *Seth Williston. Jedediah Bushnell, James W. Woodward* and *William F. Miller* in the state of New-York; the Rev. Messrs. *Solomon Morgan, Alexander Gillet, John Willard, jun. Samuel Leonard, Jedediah Bushnell* and *William F. Miller* in the state of Vermont.

The following summary of their labors and extracts from their journals will give a view of the state of missions for the past year and part of the preceding.

In the last narrative the Rev. *Joseph Badger* is mentioned as having then recently returned from a tour of 14 months to New-Connecticut. During that tour, he visited every settlement which was then formed, and almost every family. He also visited all the schools; catechised the children and gave them religious instruction; preached almost daily, attended conferences frequently, and performed much ministerial service. He occasionally went into the state of Pennsylvania, where he attended two Presbyteries, preached sundry times and visited several schools and families. At Austinburg, he formed a church consisting of 14 members, and here and at other places administered the Christian ordinances.—Most of the inhabitants appeared friendly to religious institutions, and were pleased with having a Missionary to preach to them occasionally, till the settlements shall become so large as to enable them to settle ministers. Some of the people, it is true, were unfriendly to religion and openly expressed their opposition to the truth, and a determination to exert themselves to prevent the success of Missionaries. The country is extensive; the settlements as yet scattered and generally small, but rapidly increasing. A wide field is opening in that territory for missionary labors, and there is great need that in this their infant state they should be assisted by the exertions of their more favored friends in the old settlements of New-England.

In the months of September and October, Mr. *Badger*, in company with the Rev. *Thomas Hughes* and George Blue Jacket, son of an Indian chief, who had been living with Mr. *Hughes*, and who had embraced the Christian religion, visited the Indians at the Miami villages. They went at the request of one of the Pennsylvania Presbyteries, to propose to the Indians to agree to live together in towns, to cultivate land, and to receive Missionaries to teach them religion and instruct their children. They had several conferences with some of the chiefs on the subject, who, having held a grand council, told them they would give them a decisive answer in the spring. They were treated kindly by the Indians, many of whom they found partially civilized, and possessing some faint ideas of the Christian religion, which they had obtained from Roman Catholic Missionaries formerly sent among them by the French.—There appears however little prospect that any thing can be done among those Indians at present, to any good effect.

Mr. *Badger*, returned to New-England the first of January last, and being reappointed a Missionary by the Trustees, went again in the spring to New-Connecticut, where, after a very lengthy and fatiguing journey, he arrived, with his family, the first of May. No particular account of his missionary labors since that time has as yet been received from him. In a letter dated November 19, 1802, he mentions that he had preached in about twenty different settlements, since his arrival in that country; and that he had formed a church at Hudson consisting of 14 members. He represents the settlements as standing in great need of missionary labors, to prevent the growth of error, and to encourage and assist the people in the establishment of religious institutions.

The Rev. *Ezekiel J. Chapman*, as mentioned in the last narrative, left Hartford in November 1801, as a Missionary to New-Connecticut. He reached that country the beginning of December; where he has continued to the present time, and is expected to remain until the ensuing spring.—Several letters have been received from him, from which it appears that he has preached in most of the settlements, and in some of them several times; that he has visited schools, catechised and instructed children, attended conferences, administered the Christian ordinances, and performed other ministerial duties, wherever divine Providence opened a door for his labors.

In a letter dated September 10, Mr. *Chapman* writes as follows: "The following is an account of the sermons I have preached and of the towns in which they were preached. 9 in Austinburg, 12 in No. 11, 5th Range, 6 in No. 11, 8th Range, 2 in No. 10, 9th Range, 1 in No. 9, 10th Range, 9 in Cleaveland, 11 in Hudson, 1 in Thompson, 6 in No. 13, 1st Range, 14 in Nos. 5 and 6, 1st Range, 3 in No. 5, 2d Range, 3 in No. 4, 2d Range, 7 in Pennsylvania, 2 in Young's town, 8 in No. 1, 3d Range, 6 in Boardman, 6 in No. 1, 6th Range, 2 in Palmyra, 1 in No. 1, 7th Range, 1 in No. 2, 8th Range, and 6 in No. 3, 8th Range.

"I have visited the families in the towns before mentioned, and publicly catechised the children whenever I judged it expedient. In places where the ordinances are not administered, where the means of public, religious instruction are not enjoyed, religion insensibly loses ground, and prayer in the family and closet is generally omitted. The consequences of these things are infidelity, stupidity and licentiousness.

"I have been kindly received in every place which I have visited; and have been favored with the best accommodation which the country affords. I have been welcomed by all the families which I have visited, *as a man*, and by most families, I believe *as a minister of Christ.*"

In his letters Mr. C. mentions several places in Pennsylvania, and some of the new settlements in New-Connecticut, where there was an increasing attention to religion, and an animating prospect that God was about to appear to build up Zion in the western wilderness; while in other places a great degree of stupidity prevailed, and but little encouragement was given to Missionaries. He laments the scarcity of religious books in that new country, and expresses a strong desire that the inhabitants of Connecticut would continue and increase their donations to the Missionary Society, that the Trustees may be enabled not only to send out a greater number of Missionaries, but that they may also have it in their power to supply the new settlements with useful, religious books, as a powerful mean, under the blessing of Heaven, of checking the growth of infidel and immoral principles.

From the beginning of the year to the 11th of November, the Rev. *Seth Williston*, performed several short missionary tours, in the western counties of New-York, amounting in

the whole to 15 weeks. The rest of the time he labored as a stated pastor at Lisle. During these missions, Mr. *Williston* preached about 120 times, attended a number of conferences, administered the Lord's supper 4 times, baptized several adults and children, visited and catechised a number of schools, attended funerals, and visited the sick. He closes his journal with the following remarks: "During this year, I have not, as a Missionary, been permitted to gather in any harvest of souls; still perhaps through grace, here and there a sheaf may have been gathered into Christ's garner. Seed may also have been sown this year, which will spring up into a harvest the next or some future year. If I may not, like some of my brethren *reap*, I should be thankful that I am allowed to *sow*. I hope my mission the present year has been of some service to those who were before in Christ. Sometimes I think I have seen their faces glisten under the preaching of the word. They seemed by their very countenances to say, "Oh, how love we thy law!" I have also been allowed to administer special, sealing ordinances to some, who would otherwise have sighed for them in vain. As before, so now I must say, I have been kindly received and well treated. In general the people take pains to notify and attend lectures, upon a short warning. In some places the attention to preaching has been so remarkable, that I could not but hope the time of their redemption was drawing nigh. We hope the good people of Connecticut will not only send Missionaries among the new settlers: but also pray for the blessing of God to accompany their labors. We hope also that they will pray to the Head of the Church speedily to prepare the way, that these destitute flocks may have stated pastors, which is a blessing that they greatly need. In consistency with such a prayer, which none will hesitate to make, we hope Christian fathers and mothers will not hold back their *Samuels*, but lend them to the Lord *as long as they live*."

About the middle of November, Mr. *Williston* entered on a mission of ten weeks to the counties of Luzerne and Wayne in Pennsylvania.

In the narrative for 1801, the Rev. *Jedidiah Bushnell* is mentioned as then laboring in the upper counties of Vermont. He returned in January last, and has given the following general account of his tour, in the year 1801.

" The whole of my last mission to the new settlements, I spent in the state of Vermont. I left Hartford February 18th, 1801, and continued on my mission eleven months and two days; in which time I assisted in the formation of three churches; administered the sacrament of the Lord's Supper 15 times; preached 256 sermons; attended 66 public conferences; baptized 22 adults and 241 children; attended one ecclesiastical council and one ordination, and performed other missionary duties as time and opportunity would permit, such as visiting schools, families and attending to the instruction of children.

" The most of these labors were in the north-western part of the state; in the counties of Addison, Chittendon and Franklin. I visited the towns on the shores, of lake Champlain, the Islands in the lake, and also the towns interspersed among the Green mountains. I never received more kindness from the people on a mission than the last. Their hospitality I think is uncommon. They express much gratitude to the people of Connecticut, who have contributed to the support of missions, hoping that their benevolence may be rewarded with the infinite blessings of eternity."

In May Mr. *Bushnell* was re-appointed a missionary, with directions to visit the towns and settlements in the states of New-York and Vermont, where he had formerly labored. The following extract of a letter from him dated Cornwall, Vermont, October 6, 1802, exhibits a summary view of his mission.

" Soon after I left Hartford, in May last, I directed my course to the westward, and commenced my mission ten miles west of Catskill. I continued my mission west, and preached from town to town, and from county to county, until I had visited most of the settlements and churches among which I had previously travelled. I preached to some settlements that I had not formerly visited, and omitted some with which I had been partially acquainted. Some difficulties appeared in a few churches, which have generally been amicably settled. Most of the young churches appeared to enjoy something of the life of religion, and some of them shone in its real power and beauty. The fruits of past revivals of religion, among them are very genuine.

" When I had visited the churches in the western counties of the state of New-York, I directed my course into the state of Vermont. I have visited the three northern counties

upon the west side of the mountain, which were the field of my missionary labors the last year. They were glad to hear the gospel this year. A number of churches have been formed in my absence, which, with those previously formed, are in a flourishing state, and appear hungry for the bread of life.

"In both the western and northern counties, are partial revivals of religion. I found no place where the divine work appeared so powerful as I have seen on former missions; neither have I found any place so dreadfully stupid as I formerly have. The spirit appears more generally spread, and yet is not accompanied with those tokens of power, that appeared in the beginning of the glorious work. Our religious assemblies have been as large and probably larger than on my preceding missions. The tents of Jacob never appeared more pleasant. Christians and churches put on a degree of order and stability which make them appear more like an army with banners.

"Missionaries are much wanted both to the westward and northward. The Lord is opening a wide door for missionary labors; may he incline us to fill the glorious tabernacle which he opens! I think it must be acknowledged that God has crowned the missionary exertions of our land to the salvation of thousands of souls. May the same blessed hand, conduct the benevolent work, until the promise in the covenant of redemption shall be fulfilled among the heathen, and our savage tribes praise the name of the Lord!"

In September last, Mr. *James W. Woodward*, returned from a missionary tour to the settlements on Black River and parts adjacent. In his journal he says, "I spent eight months, performing missionary labor in the settlements upon Black River and the adjacent settlements in the counties of Oneida and Herkemer, state of New-York. I travelled more than 1800 miles, and preached 164 times. I travelled down the Black River four times, visited once the settlements upon Pearch River and Catfish Creek, three times a flourishing settlement upon Sandy Creek, twice the settlements upon Fish Creek, which empties into Oneida lake, and twice the settlements in the Royal Grant.

"I was favorably received by people in general, many of whom rejoiced at the exertions which were making to spread the gospel in the world, and were disposed to contribute something of their earthly substance to promote this desirable object. The prospect of success attending the use of the means

of grace in this country is brighter than it has been in any former period. Though there has been no general revival of religion, God has in several places shewn his wonderful power and grace in convincing sinners and edifying his people.

"The field for missionary labor upon the Black River and adjacent settlements, is large. There are about 15 towns within the extent of 100 miles which are not supplied with the stated preaching of the gospel. Many of them would be able to support ministers were they united in sentiment upon religion. Other settlements are so new that they cannot hire preaching; and for the present must depend upon the charity of others. The inhabitants in general speak in high terms of the design of sending out Missionaries. To this however there are a few exceptions. The enemies of religion here as well as in other places are opposed to missions. The northwest part of this state is rapidly settling. The territory between the Black and St. Lawrence rivers is opened for sale; and the prospect is that the field for missionary labors will be widely extended. May the Lord raise up and send forth faithful laborers into the vineyard!"

At the request of the board of Trustees, Mr. *Woodward* was ordained as an Evangelist, by the North Consociation of Hartford county, the 29th of September; and soon after that recommenced his missionary labors. For the present he is to itinerate in the western counties of New-York, and the northern counties of Pennsylvania, in concert with the Rev. Mr. *Williston.*

[To be continued.]

EXTRACTS

FROM THE REV. THOMAS HUGHS' JOURNALS

OF HIS TOURS TO DETROIT, AND AMONG THE INDIANS.

In the beginning of September 1800, I was appointed on a mission to Detroit, together with Mr. *James Saiterfield*, a licentiate under the care of the presbytery of Ohio. We travelled through the new settlements to Presquisle, and thence sailed up the lake to Detroit. About half of the people of this town are French—these are Roman Catholics. The English are of various denominations, but have never had

the Gospel preached to them. We found them hospitable and kind. We preached a number of times in town, and in some adjacent settlements. They gave a decent attention, and expressed a desire to have the Gospel preached statedly among them. While we continued at Detroit, we made what enquiry we could concerning the Indians—met with a number of them, but found it inconvenient to go to any of their towns. We met with a young man, the son of a Chief of the Shawanese nation, by name *George Bluejacket*, who had been some time at an English school in Detroit. We proposed to take him with us, and give him more learning: after consulting his parents, he gave consent, and came with us.—He has lived above a year in my family, has conducted himself in a decent, sober manner, often manifested great concern about his soul, spent much of his time in secret prayer, and often expressed his concern about the deplorable state of his people. In short, he gave us considerable reason to hope that he was become a real Christian.

In the beginning of September 1801, I was again appointed on a mission to Detroit, to go in company with the Rev. *Joseph Badger*, a missionary from Connecticut. We accordingly set out on the 7th of September, accompanied by *George Bluejacket*, and travelled through New-Connecticut to the mouth of Cyahaga, from thence along the side of lake Erie to the river Huron, where we arrived on Saturday the 12th of September.

On this river there are a considerable number of Indians, perhaps 30 families, chiefly of the Munsee tribe. They were kind and hospitable; we remained with them until Monday. In the house where we lodged there were two or three families: we were greatly assisted among them by our friend George, who could speak their language. After supper, we proposed to have worship in the family, to which they consented. When they were all collected, we conversed with them, and George prayed in their own language.—They behaved well.

Sept. 13th. (Sabbath morning.) The Indians got breakfast for us; after which we collected them again, and George addressed them and prayed with them. In the time of prayer, I observed some of them were very serious, particularly one woman, who shed tears almost all the time. About 12 o'clock we got the people of the town collected together; we told them what was doing for the Indians among the Christ-

ians, and asked them whether they desired to have a minister or schoolmaster among them, or were willing to send any of their children among us to be educated? They told us they were glad to see us there, and hear these things; but they had no chief in that town, and therefore could not give us an answer. We went on to address them on the nature of the Christian religion, and the necessity of their becoming acquainted with it. They attended with composure. After the meeting was over, a man came to us and told us that his wife had made ready a dinner for us. At night we returned to our lodging, and the family being convened, George conversed and prayed with them, when the appearance was still more solemn.

Monday the 14th. We left the river Huron early in the morning, and with much difficulty reached Sandusky river a little before night; and lodged at Mr. Whitaker's. There are two villages of Wyandot Indians on this river, and a number of Senecas and Mohawks. As Mr. Whitaker was not at home, we concluded not to collect the Indians at that time, but made an appointment to meet them on our return.

Tuesday the 15th. We left Sandusky, with a view of going first to Detroit, and then to Fort Wayne, in order to see the Shawanese.

Wednesday the 16th. We came to the Miami river at the Rapids. There is a small village of Shawanese at this place. Here George met with his brother James, an active young man, who treated us kindly. George had much serious conversation with his brother and other relations in this place, which seemed to be taken very friendly.

Thursday the 17th. We proceeded on our way to Detroit, and came to the river Au-Raisen. As there is a large settlement on this river, and a number of English families, Mr. *Badger* had concluded to tarry, and spend the Sabbath with them; but on enquiry, we found that they were almost all sick with the ague, so that there would have been few or none to attend sermon; we therefore concluded all to go on.

Friday the 18th. We came to Brown's-town, a large village of Wyandot Indians. There are also a number of Shawanese living in this town. Here we met with George's father and mother, who were exceedingly glad to see us.—Old Captain *Bluejacket* informed us, that he expected the chiefs of the Shawanese nation there in a few days. We remained in this part of the country about ten days, and preach-

ed sometimes in Detroit and its vicinity. We saw the Rev. David Bacon, a missionary sent from New-England to the Chipeway Indians: also Col. Smith, from Kentucky, who informed us that the chiefs of the Wyandot nation in Brown's-town, were not in favor of receiving the Gospel. This discouraged us from making any attempt among them, especially as we knew that they were attached to the Roman Catholic religion. The Shawanese were almost all sick, so that we could have no public meeting with them. While we were here, a number of the Miami nation came along on their way to Detroit, and encamped. I had considerable conversation with the *Little Turtle*, their chief—told him the design of our mission—what was doing and intended by the Christians, respecting sending missionaries among the Indians, &c. He said that was all good—the Indians were now got very wicked—a number of white people had done them a great deal of harm—formerly they had forms of worship, but they had none now. I proposed to preach to them the next day: he replied, they were out of provisions, and must leave that in the morning.

Monday the 28th. As the Shawanese chiefs had not come, we left Brown's-town, with a view to go to Fort Wayne, if we did not meet the chiefs. Capt. *Bluejacket* and his family went with us. On Tuesday we met about twenty of the Shawanese going to Detroit. There was one chief in company: he informed us that the other chiefs were gone to Detroit by water. We then lost hopes of seeing them, and found that it would be of no use to proceed farther.

Wednesday the 30th. We came again to Miami. In the afternoon we had a conference with the old men of the place, and some from Fort Wayne, Captain *Bluejacket* and another old war-chief being present. We told them our desire to see the chiefs—that the people who sent us, wished them to live together, and they would send them a minister, &c. They told us that they could not give us an answer, as the others were now the head chiefs; but if the others would receive the Gospel, they were willing, and they wished they would agree to it. They thanked us for coming among them on that business, and gave us every mark of respect and friendship. After the conference was ended, the old chief, and after him all the others, arose and shook hands with us. I would here observe, that we were about ten days with Capt. *Bluejacket's* family—they treated us kindly—we still kept worship morn-

ing and evening—George often prayed in their language—I frequently saw his mother in tears while he was at prayer or conversing with them.

Saturday, October 3d. We left Miami and came to Sandusky. Mr. Whitaker had been at home while we were gone to Detroit, and had given notice to the chiefs in both towns to attend on us at the time we had appointed.

Sabbath the 14th. The Indians were so scattered we could not have them collected for sermon, yet notice was given in the town of our being come, and two of the chiefs came down, and a number more together with their interpreter, a young man who has been a prisoner with them from a child. The white people of the place came together, about 15 in number. I preached to them from Matt. xvi. 26. After sermon, Mr. *Badger* addressed the Indians, by their interpreter, and gave them an exhortation. After public worship was ended, the Indians asked us if they could hear us at another time, when they could have their wives and children along with them.—We appointed the next day.

Monday the 5th. About 12 o'clock the Indians collected; after singing and prayer, I discoursed to them about God; the original state of man; the fall; the depravity of human nature; the way of recovery through Christ; the necessity of repentance; the final state of good and bad men, &c. Mr. *Badger* also gave them an exhortation. They gave a very decent and serious attention. The Indians at this place are more civilized, and have more information than any we met with. The Roman Priests have been among them, and have baptized some of them. One woman this evening requested to have her child baptized, and I was told they would be displeased if it would not be done. I told the interpreter however, to tell her, that we could not baptize any of them, or of their children, unless they would forsake their wicked ways and become Christians.—A young man, who seemed to be serious and somewhat concerned, sent the interpreter to enquire of me, Whether the sin of murder could ever be pardoned.

This morning a child died in the village; before it departed its father sent for me to pray over it; but before I got to the house, the child was dead. They told me they would bury it that evening, and requested me to go with them, and pray at the grave. Accordingly, after sermon I went. Two young women had dug the grave. They had prepared a lit-

tle coffin of boards, which they placed in the bottom of the grave. The corpse was laid at the side of the grave, and they all sat down to eat. When they had done eating, they requested me to pray. Before I prayed, I addressed them by the interpreter, on the necessity of being prepared for death—told them we were commanded not to pray for the dead; that if we died wicked and went to Hell, prayers would do us no good; we must always be miserable. On the other hand, if we became good and went to Heaven after death, we would be so happy we would not stand in need of prayer. After prayer was over, they laid the corpse in the coffin, and a number of women threw a little dust with their hands into the grave; then the women, who had dug the grave, took their hoes and covered it in a decent manner. The father of the child thanked me for my attendance.

Tuesday the 6th. This morning an old chief came in and told Mrs. Whitaker, that he would be glad we would go to Upper Sandusky, and if possible bring down the chiefs, that they might all hold a council together. He also said, that they had been talking among themselves about our preaching, and were all pleased, and wishing that a minister would come and live with them. Accordingly, George Bluejacket and I set off for the upper town, and tarried that night at a small village of the Six Nations.

Wednesday the 7th. We came to Upper Sandusky. The people of this town are very much scattered. The *Crane*, who is a principal chief, lives five miles from the lower end of the town, where we put up. We gave notice of our being come, to the chief called the *Crow*, who soon came to us. We made known to him our business, and our desire to see the chiefs: he said he would go that night and tell the *Crane*, and they would all be to see me in the morning. Another chief came in and stayed with us till bed-time.

Thursday the 8th. About ten o'clock the chiefs collected. The interpreter was not at home, but a man was there, who understood Shawanese very well; so that by the help of him and George, I made known my business to them. As I found we were much in favour with those of the lower town, I felt a great desire that these should go there; I therefore asked them whether they would go down. They told me that it was very difficult for them to go down, on account of sickness in their families; but at length they concluded that

they would, and promised to go down in two days. As there was no proper interpreter there, I thought it improper to attempt to preach to them.

Friday the 9th. Returned again to the lower town.

Saturday the 10th. I went down the river about two miles, where there are five or six families of the Mohawk nation. The body of this nation live on the British side. There have been schools among them, and ministers of the church of England: a great number of them have been baptized. I found these families very decent. I saw among them the Common Prayer-Book, translated into Mohawk, together with the Gospel according to Mark, a choice collection of scripture texts, a catechism, &c. Some of the old people could read.

In the afternoon, Mr. *Badger* and I rode up to the Wyandot village—they gathered about us like children; set a bench for us in an alley between two houses, and set themselves all around us with looks of respect and friendship.

Sabbath the 11th. The Indians collected, and Mr. *Badger* preached to them from Isai. lv. 1. After sermon, I gave an exhortation to the white people present. The appearance through the whole exercise of the day was serious and solemn. I never saw any people behave better than the Indians did.—After public worship was ended, we told the Indians that we were waiting for the chiefs from the upper town, and that we were now afraid they would not come—we could not wait much longer; and if they could, we would be glad they would let us know themselves, whether they wished to have a schoolmaster or minister to come among them. We requested them to consult together and let us know before they went away. Accordingly, the old men went and sat down together. In about an hour we were informed, that the Council were ready to wait upon us:—We took our seats in form. The old chief arose:—before he spoke, he came and shook hands with us—he then said:—

"*Brothers hear*—

"A little while ago you requested us to counsel—we did; and our counsel is this: We are sorry to keep you here waiting, but we think it not best to give our answer yet: if we did, the chiefs from the upper town, who are the Head-Chiefs, might come upon us and say, *Why did you give your answer so soon?* We think best to waite a little longer; and if they do not come down, we will come and see you before you go, and give you the best answer we can.—You, *brothers*, come

and preach to us: this is good, we thank you for it. You want to send a schoolmaster to teach our children, and a minister to teach us how to serve God: this is all good, *brothers*; we thank you for it:"

He then again shook hands with us, and sat down.

We then thanked them for their counsel, and their attention to us and the gospel since we came among them; and told them that we would wait a little longer for the Head-Chiefs, and if they did not come down, we would leave a speech, and they could send us an answer. But if they could give us any farther answer, before we left them, we would be glad.—We then in our turn shook hands with them all, and had every mark of friendship.

Monday the 12th. In the evening we were informed that one chief, and another man appointed with him, had come from the upper town; and that we should have a meeting with them on the morrow.

Tuesday the 13th. The two messengers from the upper town, and six from the lower, met with us at Mr. Whitaker's, and informed us, that the chiefs could not attend, but they had sent us a speech, which they were now ready to deliver. When we were all seated, one arose, and said:—

"*Brothers*,

"We beg that you will not be offended that we do not come down and counsel with you: do not think that we slight you, or the business you are upon. It is sickness that keeps us at home. When you go to the people who sent you to us, tell them not to think hard that we do not meet with you and hold a council; for it is sickness, and nothing else, that keeps us from it. If they think to teach us, as you have said, we hope they will keep it in mind till next spring, and then send us word, and we will give you an answer. We thank you for coming among us on this business; and we thank them for sending you."—When he had done speaking, he handed us a long string of white wampum.

We told them we were sorry the chiefs could not attend; but we were not offended. We assured them that the matter would be attended to according to their request, and they should hear from us in the spring, &c.—We then handed them a string of wampum, which they all took hold of. They then renewed their thanks, and told us, that the matter was just as they wanted: that the chiefs would see our speech, and they would remember us, and expect to hear from us in

the spring. We then all shook hands together, and the council broke up.

Wednesday the 14th. We made ready and started on our journey home. We had prevailed on the Indians to send three of their children with us, to go to school. One of the boys took very sick; another, his mother was over-persuaded not to let him come. We had the other started on the road with us; but when he saw that the other boys were not along, he would not come, though his parents urged him much. That night we came to the river Huron; found that the Indians were chiefly gone out to their hunting. Thence we steered through the woods to New-Connecticut.

SUCCESS OF THE GOSPEL AT GIBRALTAR.

LETTER I.

SIR, Edin. Nov. 18, 1801.

You requested me to write you some account of the rise and progress of the work of God in Gibraltar; but I find it somewhat difficult to give you a particular account of every circumstance relative to it, as I left behind me a journal which I regularly kept. If I were at present possessed of it, I could have given you a satisfactory relation of every particular. But for your present satisfaction, I will give you a few of the outlines, as far as my memory will serve.

In March 1792, the 46th, 51st and 61st regiments arrived at Gibraltar from Ireland. In them, there were ten or eleven persons who feared God, one of whom preached, and two exhorted. They began to meet, first in a private room, not knowing whether they would be permitted to meet in public. But, when they began to sing, people flocked about the door, entreating to get in, to which they consented. Fearing, however, that they might incur the displeasure of the Governor, they petitioned him for permission to meet together to worship God. Hearing they belonged to the Methodist connection, he readily consented, hoping they would not neglect their duty as soldiers. Immediately after this, a large room was taken; but we had it not one month, when it could not contain one half of the people; another, about twice as large, was immediately taken at one guinea per month. Many now began to be concerned about the salvation of their souls, and

some of them did not rest till they knew in their experience that Christ had power on earth to forgive sins. Our number soon increased to about fifty or sixty. Before the war broke out in 1793, our number increased to 120. I do not scruple to say, that I believe above fifty of these were truly converted to God, and some of them left a testimony of the truth of it to the world, in a short time after, when they expired, wallowing in their own gore.

All this time, however, the enemy was not idle; for he stirred up much opposition from every quarter. Two or three gentlemen importuned the Governor to put a stop to our meetings; but the Lord in whose hands are the hearts of all men, soon overthrew their counsel. General O'Hara the Governor is said to have replied, "Let them alone; I wish there were twenty for one of them, and we would have fewer court-martials in the garrison than we have." Nevertheless the persecution did not cease; for they were reproached on every hand, and all manner of evil spoken against them falsely. This had one good effect: for such as did not receive the seed into good ground soon withered away, but the hands of the faithful were strengthened, and their hearts united by the love of God, and we often found the Lord present in our little assemblies, particularly at our love-feasts; these indeed often proved times of refreshing. Our society seemed now well settled and set in order; but the war soon occasioned the removal of the troops, some to the West-Indies, some to Toulon, others to Corsica, by which, in about twelve months, our number was reduced to about twenty; yet we continued to meet regularly in a public manner, there always being some to give a word of exhortation to such as were inclined to come and hear. In this manner we went on with very small increase, till August 1796, when the 28th regiment arrived from England; among them were some who preached. At the same time, came also the young officer mentioned in the Missionary Magazine, vol. ii. p. 260. We now had preaching once more, and the novelty of an officer preaching drew many to hear that would not have otherwise come. The Lord did not let his word return void; for to a number it was, I trust, the power of God to salvation. Our society increased, and our house became far too small for the congregations. We then took a larger room, but with this revival the enemy stirred up fresh persecutions. The commanding officer of a regiment gave out an order, that no man

belonging to his regiment was to attend the Methodist meetings, upon pain of being punished for disobedience of orders. Application was made in vain to have the order done away; however the regiment was soon after ordered for England, as was also the young officer mentioned above. But there being still some left to speak in the name of Christ, their labour was not in vain; for the number of those still increased who sought redemption in the blood of Christ. It was then thought adviseable to build a chapel, as we were at this time paying above two guineas per month. The chapel was accordingly built without delay, the expence of which amounted to upwards of £. 120 Sterling. Our brethren were so desirous of the prosperity of Zion that each gave freely of what the Lord had blessed him with, and when the house was finished, there was not a farthing of debt on it. This was a great encouragement to us. Our number at this time was about sixty, and our congregations commonly between 200 and 300.

We were but a short time settled in our new chapel when the regiments of which our society chiefly consisted, were ordered on the expedition to Minorca, and shortly after this again a few more to Malta and Egypt. Thus we were again reduced to about fourteen or fifteen: yet, blessed be God, there has always been a few to keep open house for the worship of God; and though the enemies of the cross of Christ have often strove to overturn the work, we always found, that no weapon formed against us did prosper, and that they that were for us, were more than all that could be against us.

When I left them in June last, our number was about 34 or 35, and our congregations frequently about 200. There was then a young man, a schoolmaster, that preached, and another, a clerk, that exhorted. There is a meeting every night of the week. On the Sabbath and Thursdays there is preaching, and on the other nights there are exhortations or prayer-meetings as may be thought fit. And that every thing may be done decently and in order, we have a committee, consisting of eleven members, one of whom is the leader, and another the steward. These meet as often as occasion may require, to consider the best methods of conducting both the spiritual and temporal affairs of the society. The steward reads over the accounts and the resolutions of the committee once a month to the Society. Our leader is set apart to his office by solemn prayer, and he also administers

the Lord's supper to the Society once a month. Farther, no one is admitted as a member amongst us till he has been two months on trial (unless we know that he has been serious before); then if there be no objection to him, he is admitted with public prayer. This we think a prudent way to prevent reproach from being brought on the cause of God by unworthy members. We were led to this from having suffered much from this quarter in times past; and if any amongst us walk disorderly, we admonish him, and bear with him for a season; but if he still continue to walk disorderly, and contrary to the gospel, we then at a public meeting, declare him to be no more of us.

Now, Sir, I have given you a kind of progressive account of the work of God in Gibraltar, and the simple manner in which it is carried on amongst us. We believe that the Lord doth not despise the day of feeble and small things; for we often find our hearts filled with joy and gladness when we are met together in his name. I believe he is carrying on a gracious work there; and I hope, although it has been a place long a proverb for its wickedness, that it will yet be a praise in the earth; which, that he may grant for his name and mercy's sake, is the earnest prayer of your sincere well-wisher.

LETTER II.

SIR, Edin. Dec. 4, 1801.

As I know that the least information concerning the spread of the gospel gives joy to the soul that prays for prosperity to Zion, I will give you some farther account of what has fallen under my own notice.

In my last, I communicated a short account of the work of God in Gibraltar. Blessed be God, that work was not wholly confined to Gibraltar; for, by the removal of the different regiments to Minorca, Malta and Egypt, the gospel was carried to these places; and though I have not the happiness to inform you that any of the natives were brought to the knowledge of the truth, yet some of our own countrymen were brought to see their need of a Saviour. In Minorca, meetings were held regularly in different parts of the island, where three of our brethren preached the gospel to as many as came to hear, and I believe their labour was not in vain; for a considerable number was added to them, who

evidenced their sincerity by their respect to all the commands of God.

Since I arrived in Scotland, I learned by a letter from my friends in Gibraltar, that there is a society formed in Malta, and I doubt not but there will be good done; for I know that there are some amongst them who have felt the gospel to be the power of God in their souls, and are zealous advocates for the truth as it is in Jesus. May the Lord cause the little cloud to spread over that barren wilderness in the Mediterranean, till it become a fruitful field. Of Egpyt I can give no particular account at present, whether our friends ever had an opportunity of meeting together or not.

In my last, I forgot to acquaint you, that at different times the Terpsichore frigate was repairing in Gibraltar harbour. Some of her crew being led to our meetings, and by means of the word preached amongst us, together with some religious pamphlets that were given them, seven or eight of them were brought to the knowledge of the truth, and, when on board, met together as often as duty would permit, to read and pray. And I ought not here to omit, what to me appears as a strong proof of their love to the gospel, that, having received a considerable sum of prize-money, each contributed what he could spare, and sent on shore to the steward of the society, forty dollars, and every time their ship came to our harbour they lost no opportunity of coming on shore to the means of grace.

On board the Hector, of 74 guns, there was one that was convinced by hearing the gospel in England. When he came to Gibraltar, he attended our meetings, and as many as had them to spare gave him pamphlets and other books, and in a short time there were five more that saw their need of turning to the Lord.

In the Defence, of 74 Guns, there were also a number of the sailors that met regularly in the cable-tier, and one of them preached. While the ship lay in our harbour repairing, one of our preachers went on board, and preached to them. There were two or three pious men on board the Incendiary fire-ship, and some on board some of the transports, that used to attend our meeting when they had an opportunity. I often heard that there was a considerable number on board the Queen, of 98 guns, but never saw any of them. I think that the praying few belonging to the navy, are in a particular

sense entitled to the prayers of every Christian; for surely they have trials with which none on shore are acquainted.

Before I conclude, I would just inform you that in Gibraltar we have a small library, consisting of about 150 volumes, most of them on experimental religion. To this library many owe a great deal of their knowledge in the ways of God.

Now, my dear friend, let me beg your prayers for the little church in Gibraltar; and that the Lord may follow your pious endeavours with his blessing, is the prayer of yours, &c.

W. B.

LETTER FROM MR. B. SCHOOL-MASTER IN GIBRALTAR,

To one of the Corps of Royal Military Artificers, now in Scotland.

My Dear Brother, Gibraltar, 11th Oct. 1801.

Your letters of 13th and 23d July came safe to hand by the convoy, which arrived here the 8th instant. They were read to as many of the society as were present. I felt particular pleasure from your relation of sister R's kindness. You have proved her to be of the household of faith, and a lover of those who love the Lord Jesus. May our God reward her, and dear brother R. for their kindness to you and me in a strange land! Never let us say, "We know not what to pray for," when we have so many affectionate friends to commend to the Father of spirits. From my faithful friend, Mary R's letter of the 23d July, I learn you had a happy meeting whilst speaking of the little flock at Gibraltar. I am happy to find she still continues to look to Jesus. May that adorable name ever continue to be her chief joy! By the convoy I received a letter from brother B. dated 25th May; but, hearing from the Commissioners letter to Mr. R. that he is to come out in the Abundance store-ship, we look for him daily, and perhaps a preacher likewise, who to me will be a welcome sight, feeling my insufficiency to unfold the mystery of the gospel, being, as you know, of a stammering tongue. I do indeed find the Lord to be my strength at times, when I am enabled to hang on his promises by faith. We have in general pretty full meetings, particularly on Sabbath evenings. Mr. and Mrs. ——— scarcely miss a night.

They are much persecuted, for which I am not sorry, as it will most likely move them to be either for, or against, the religion of Jesus. I entertain favourable hopes of their conversion. Mrs. S. Mrs. L. and Mrs. V. attend more constant than ever. The society are as comfortable as I have known them, although Satan has been making another effort to separate us, but all is well again. We had a comfortable prayer-meeting at ——— this day at two o'clock, when we remembered our absent friends as usual; they are never forgotten. Mrs. S. has opened her house, near the victualling-office, for a prayer-meeting, and attends pretty often. Old Mr. S. is dead, and I hope with Jesus. We attended him, and were made useful to him, who was once a bitter enemy to vital godliness. You perhaps have learned from my letters to Miss R. that brother J. B. is married to sister Ann R; his sister, with two children, are arrived from England; all their family are well. Mrs. W. is still with them, but is quite impatient for letters from Egypt, having received but one; neither have we had any from our army-friends, but that from brother M'F. 28th March, two I received from the Hector, 74, at Alexandria, but nothing about those on shore. We have however heard from some invalids, who put in here on their way for England, that the brethren of the 28th regiment were all well at the time of the surrender of Cairo. Brother G. was then in Egypt with the loss of one arm. The person from whom we received part of this information was Serjeant B. of the 90th regiment, who also lost his arm. He told us, that he was the person who carried brother R. (that soldier of Christ) from the ranks when he was shot in both thighs, and laid him under a tree till he could be carried down to the boats. Brother R. said, if he should depart at that moment, he was happy in God. What hath the world to equal this! O that they might taste and see the riches of that grace which supported this dying saint! He was taken on board one of the men of war, and there attended by some pious seamen, who, having heard of his case, flew to his assistance, and continued their brotherly care, till he was taken to the bosom of that Jesus, whom his soul desired more than his meat or drink. His memory will ever be held in sweet remembrance by all who knew him for his zeal in the best of causes. I know you will drop a tear, and breathe your wishes to the throne, that we who name the name of Jesus, may be followers of him as he was of Christ. I had just wrote a

letter to him, when I heard of his death; but rather than destroy it, I sent it to brother S. another dear devoted friend, whose soul you know is knit to the people of God. May we not hope that he likewise will attain to the same degrees of grace with our departed brother? They may well be called brethren, for surely their hearts bore the same impressions. Tender, weeping J. of the 28th regiment, I hope still lives.

The 63d regiment is gone to Malta. I received a letter from one of them, which informed me of a society being there, and that one of its members is a namesake of yours. I cannot inform you of the particulars, as the letter was wrote in a hurry; but we expect Captain R. in daily, who will satisfy in this respect. Brother D. in his last letter to me, says, He has none to speak to, who understand the language of Canaan, in Minorca. The persons who used to attend his preaching are gone to Egypt, but I hope the Lord will open another door for his word. There were no regiments for this place in the last convoy, but one company of Irish Artillery; many of them were at meeting the two last nights; I am led to think they have known the way of truth.

As I know you will like to know how we carry on our Christian warfare, I will just say, we spend the Sabbath as usual, praying from house to house. Monday evening there is a *reading* meeting, and afterwards the younger members of the society are exercised in prayer among ourselves. Tuesday and Wednesday evening, after meeting, the members of the leader's meeting spend at least half an hour, in teaching those of the society who wish to learn to read, write and spell. Thursday, Friday and Saturday evenings, as usual in prayer, &c. Since your departure, there has been but one man executed for desertion. We attended, but cannot say *much* about him, only *hope* his fears were sanctified to his eternal good.

In consequence of a garrison placart, we (inhabitants of the town, who are of the society,) gave in our names to be ready to serve with or without arms; but, blessed be God! there has been no occasion for us, and I hope there never may. I am happy we offered our service, as it saves us from the Governor's censure, who has given the name of democrats to those of the inhabitants of the town who refused. We expected the enemy to attack us daily, and but a weak garrison to repulse them. We have every reason to be thankful for present peace and plentiful markets.

Praise God from whom all blessings flow, &c.

Wishing you a prosperous voyage back, with Jesus in your view, I remain, as ever, your's truly in Jesus, J. B.

POSTCRIPT BY A SOLDIER.

Dear William, You will no doubt be wondering at the cause of my not writing you according to promise; but that you may not be uneasy on this account, I take the opportunity of telling you I still desire to love the Lord and those who desire to do likewise. God willing, I hope to be soon blessed with your conversation. My wife desires to be remembered to you, and her mother requests you will buy a Bible with large print, and bring out with you; you need not buy a Concordance, as brother B. has some arrived with the convoy. Farewell for a season. May the Lord, in mercy, bless and keep you continually from sin, is my weak prayer night and morning. M. C.

FROM THE PALLADIUM.

DEFENCE OF THE LITERARY CHARACTER OF AMERICA.

No class of men have paid so much attention to the cultivation of letters as the clergy. This is as true of the United States of America as of other countries. The cause is to be sought for in their situation in society. They are less involved in business, live in general more retired, and have therefore a better opportunity to study and to write. Among these, therefore ought we to look for the greatest number of writers, and among these shall we find them.

In casting our eyes upon the catalogue of American writers, we behold the name of Edwards, holding a conspicuous place. As a divine and theologian, President Edwards has been surpassed by few. His sermons and treatises on subjects of divinity and theology, have received the highest encomiums, and are greatly esteemed by the body of pious people in America, and by numbers in Great-Britain. In all of them he has discovered great research, uncommon acuteness of understanding, and a thorough acquaintance with the Holy Scriptures. As a reasoner and metaphysician, he holds a rank inferior perhaps to none. And it is a circumstance worthy of remark, that European writers have borne ample testimony to his logical talents. His "*En-*

quiry into the Freedom of the Will," discovers a depth of thought, and strength of intellect possessed by few; and as a piece of metaphysical reasoning, has been justly ranked with Locke's celebrated Essay on the human understanding. It has gained such a reputation in Europe as to be recited as a classic in the ancient and respectable University of Leyden. This work may be considered as his master-piece; but his sermons, his "*Treatise on Religious Affections*," his "*Christian Doctrine of Original Sin*," his "*History of Redemption*," and several other publications, all bear the stamp of his original and discriminating mind.

President Davies was a man of learning, and a writer of considerable merit. His sermons are in a neat, flowing and manly style, and are in great esteem among the pious and the good.

The late Dr. Belknap was a man of learning and abilities, but more celebrated as a historical, than as a theological writer. His abilities in this species of writing, have never been questioned. His History of New-Hampshire, and his American Biography, are works of great merit, and will ever entitle him to the gratitude of his countrymen. They are written in an excellent historical style, and discover extensive information, and deep research.

Dr. Hopkins is another American writer, who deserves to be honourably mentioned. He is distinguished principally as a theological and polemic writer. And in these kinds of writing he has certainly discovered himself to be possessed of great acuteness and ability. To decide whether his peculiar tenets are just, does not come within my province. But if his opinions are erroneous, he is entitled to the credit of having defended them with ingenuity. His "*System of Divinity*," "*Enquiry into the Nature of Holiness*," and other works, are in a style, in general pure and perspicuous.

The late Dr. Edwards seemed to inherit from his venerable father, a large share of those strong and discriminating powers of mind for which he was so justly celebrated. His knowledge was various and extensive, but logic and metaphysics were his peculiar province. On subjects of this nature, few have been his equals. His writings, which are chiefly polemical, are in a style plain, precise and forcible.

Dr. William's History of Vermont is a work of no ordinary merit. In it are discovered the acute observer and sound philosopher, as well as the accurate historian. The

method of combining the natural, moral and civil history of a country, adopted by Dr. Williams, Dr. Belknap, and other American historians, is highly entertaining and instructive, and it is much to be wished, that the practice may become more general.

Dr. Trumbull's History of Connecticut, is likewise a work of much merit, and entitles the author to the warmest gratitude of his countrymen. The style is plain and forcible. It is perhaps the only profane history ever published, in which all the facts are founded on authentic documents, and therefore is probably the only one which is strictly true.

To Dr. Morse is the world indebted for more useful and interesting geographical instruction about America, than to all the writers who have preceded him.

Those whom I have mentioned are by no means all the writers who can be found among the American clergy. Were it important, I might add Dr. Mayhew, President Clap, President Stiles, Dr. Bellamy, President Dickinson, President Burr, Dr. Lathrop, Dr. Stephen West, Dr. Samuel West, President Smith, and a large number of others, most of them writers of great respectability, and all of them men of talents and learning. But the designed and necessary brevity of this sketch will not suffer me to particularize any more.

The American clergy have not only afforded many learned and useful writers, but a number of handsome pulpit orators. Gravity and warmth, the primary qualities of a good pulpit orator, have characterized this species of eloquence in America.

DEATH OF REV. MR. SHUTE, D. D.

On Monday August 30th, 1802, departed this life at Hingham, in the 81st year of his age, and 56th of his Ministry, the Rev. Daniel Shute, D. D. Senior Pastor of the 2nd Church in said town.

The powers of his mind and body he retained in such vigour, as to be able, till the last three years and a half of his life to perform the duties of his profession, with reputation to himself and usefulness to his people. A dimness of sight then took him off from his public labours; but the serenity of his mind, his cheerfulness, and relish for the society of his friends, continued with very little diminution, until Lord's

day the 16th of May last, when he was visited with a paralytic shock, which ended in his dissolution.

His life, thus prolonged to a good old age, was marked by a reputation and usefulness which few attain. In the active part of it his talents and respectability of character made him extensively known; while he was endeared to those, who enjoyed his friendship and acquaintance, by his private virtues and personal accomplishments, and to the people of his charge by fidelity in the discharge of parochial duties, by the sympathy with which he entered into their interest and feelings, and the affability and condescension of his manners among them.

By the great strength of mind and clearness of perception with which the God of Nature had distinguished him, cultivated by study and improved by accurate scholarship, he became eminent in his profession for public performances, which combined good sense, sound judgment, and extent of thought, with perspicuity of style, and a correct taste.

A firm believer in the Gospel, he had talents to give it an able support; and the same clearness of intellect, liberality of mind, and patience of investigation, which gave him a rational view of its doctrines and principles, enabled him also to explain them with clearness, and inculcate them with success. Nor was it only by his public labours he endeavoured to promote the cause of religion; he gave it also the support of an exemplary life. Liberal but not loose in his sentiments, he was equally displeased with that austerity, which covers religion with a perpetual gloom, and with that licentiousness which strips her of her fairest ornaments. His religious opinions he formed with deliberation and adopted with caution; but when once adopted, they were not lightly abandoned. He adhered to them tenaciously, and maintained them with firmness, till further light, to which his mind was always open, produced a different conviction.

In social life, though he suffered himself on no occasion to lose sight of his character as a clergyman, his natural cheerfulness and happy talent for pleasant and instructive conversation endeared him to his friends, and rendered him a pleasing guest to all who enjoyed his acquaintance.—For he knew how to support the decorum of a Christian Minister, and at the same time to display the affability and ease of an agreeable companion. He possessed, in a degree that few possess it, the talent of accommodating himself to persons of every age and description; so that his society was always accepta-

ble to the aged by his seriousness and gravity, to the learned by his talents, information, and good sense, and to the young by the cheerfulness and pleasantry, with which he never failed to season conversation, and convey useful instruction.

In the several relations of domestic life he appeared with great advantage and enjoyed a large share of happiness, by maintaining that dignity of manners which commands respect, tempered with the tenderness and mildness which procures esteem. By his seeking the happiness of all about him, all became emulous in turn of promoting his.

Faithful as a minister, exemplary as a christian, useful as a citizen in several important trusts, which he discharged with intelligence and fidelity, and amiable and pleasing as a man, he was extensively respected and beloved in life, and is deeply regretted in death. It will be happy, if those he has left behind shall emulate the activity and usefulness for which his life was distinguished, and by imitating his virtues, endeavour to deserve a reputation like his.

Religious Intelligence.

A SHORT NARRATIVE

OF THE REVIVAL OF RELIGION IN LOGAN COUNTY,

IN THE STATE OF KENTUCKY,

And the adjacent Settlements in the State of Tennessee, from May 1797, until September 1800.

[*Continued from page* 155.]

THE next remarkable season of the out-pouring of the Spirit of God, was at Gasper river on the fourth Sabbath of July. Here a surprising multitude of people collected, many from a very great distance: even from the distance of 30, 60, and 100 miles. There were 13 waggons brought to the meeting-house, in order to transport people and their provisions. On Friday and Saturday there was a very solemn attention. On Saturday evening, after the congregation was dismissed, a few serious exercised christians were sitting conversing together, and appeared to be more than commonly engaged, the flame started from them and overspread the whole house, until

every person appeared less or more engaged. The greater part of the ministers, and several hundreds of the people remained at the meeting-house all night. Through every part of the multitude there could be found some awakened souls, struggling in the pangs of the new birth, ready to faint and die for Christ, almost upon the brink of desperation. Others again, just lifted from the horrible pit, and beginning to lisp the first notes of the new-song, and to tell the sweet wonders which they saw in Christ. Ministers and experienced christians were every where engaged praying, exhorting, conversing and trying to lead enquiring souls to the Lord Jesus. In this exercise the night was spent till near the break of day. The Sabbath was a blessed day in every sense of the word.—The groans of awakened sinners could be heard all over the house, during the morning sermon; but by no means so as to disturb the assembly. It was a comfortable time with many at the table. Mr. M'Gee preached in the evening, upon the circumstance of Peter's sinking in the waves. In the application of his sermon, the power of God seemed to shake the whole assembly. Towards the close of the sermon, the cries of the distressed arose almost as loud as his voice.—After the congregation was dismissed the solemnity increased, till the greater part of the multitude seemed engaged in the most solemn manner. No person seemed to wish to go home—hunger and sleep seemed to affect nobody—eternal things were the vast concern. Here awakening and converting work was to be found in every part of the multitude; and even some things strangely and wonderfully new to me. Sober professors, who had been communicants for many years, now lying prostrate on the ground, crying out in such language as this: "I have been a sober professor; I have been a communicant; O! I have been deceived, I have no religion—Oh! I see that religion is a sensible thing.—O! my friends, if ever you get it, you will know something how you obtained it. Believe what the ministers tell you—religion is a sensible thing. O! I once despised this work—I thought it was all delusion—but Oh! I am going to hell—I feel the pains of hell in my soul and body! O! how I would have despised any person a few days ago, who would have acted as I am doing now!—But O! I cannot help it!" And so continued till deliverance came.

Another scene of wonder that attended this work was this: I stood by some dear young creatures, little boys and

girls, and heard their groans and cries in the pangs of the new birth, like the shrieks and cries of condemned criminals at the place of execution—their bodily strength exhausted, so that they could not stand upon their feet, and to all appearance just upon the brink of dark despair. I have likewise stood present, when the light of the knowledge of the glory of God in the face of Jesus broke into their souls; and to the astonishment of all around them, these little creatures have started to their feet, and told all present their sweet views of the lovely, precious Lord Jesus—what a fulness, sufficiency, suitableness and willingness they saw in him—to hear them describe the sweet plan of salvation, and pointing out the nature of believing or coming to Christ—to hear them describe the gracious willingness of Christ to save the very worst of sinners—to hear them tell the tender, bleeding concern they felt for poor careless sinners: I say, to hear them speak upon these subjects, the good language, the good sense, the clear ideas, and the rational, scriptural light in which they spoke, truly amazed me. I felt mortified and mean before them.—They spoke upon these subjects beyond what I could have done. An evident demonstration that, out of the mouths of babes and sucklings the Lord can perfect praise.

If I were to mention every circumstance of this kind, it would swell a letter to a volume. I shall just mention one instance, *viz.* a little girl that I saw lying upon her mother's lap, groaning and crying for mercy, just ready to sink into despair. I stood by her, and was talking to her, when, I hope, Christ revealed himself to her soul. She started to her feet, and cried out, "O? I know, I know he is willing, he is willing—He is come! he is come! O! what a glorious Christ, what a sweet Christ, what a lovely Christ, what a precious Christ he is! O! what a beauty I see in him! What a glory I see in him! O! what a fulness, what an infinite fulness I see in Christ! O! there is a fulness in him for all the world, if they could but see it, if they would but come." She then, turning to Christless sinners, addressed them in language which God alone must have put in her mouth, which was sufficient to move the hardest heart.—But time would fail to dwell upon particulars.

The greater part of the multitude continued at the meeting house all night, and no person appeared uneasy for food or sleep. On Monday a vast concourse of people came together. This was another day of the Son of Man. With propriety,

we could adopt the language of the Patriarch, and say, *the Lord is here: How dreadful is this place! It is none else than the house of the Lord, and the gate of Heaven.* Two powerful sermons were preached by Messrs. M'Gee and Hodge: the almighty power of God attended the word to the hearts of many, and an universal solemnity overspread the whole assembly. When the congregation was dismissed, no person seemed to wish to leave the place. The solemnity increased, and conviction seemed to spread from heart to heart. Little children, young men and women, and old grey-headed people, persons of every description white and black, were to be found in every part of the multitude, pricked to the heart, with clear, rational, scriptural convictions, crying out for mercy in the most extreme distress: whilst every now and then we could find one and another delivered from their burden of sin and guilt, by sweet believing views of the glory of God in the face of Jesus Christ. In such exercise the multitude continued at the meeting house till Tuesday morning, after sunrise, when they broke up after they were dismissed by prayer: and indeed the circumstance of their parting added to the solemnity of the occasion. The number that, we hope, were savingly brought to Christ on this occasion, were forty-five persons, seventeen of whom belonged to my congregations.

On the next Sabbath I preached at Red river, to a very attentive, solemn audience. In the evening there was a very solemn appearance. Some of the Negroes appeared to be powerfully seized with convictions. The solemnity increased after the congregation was dismissed, and before the people dismissed, three little girls gave satisfying evidences that they had received the Lord Jesus Christ. A number of young people from Shiloh congregation, in the state of Tennessee, about fifty miles from this place, attended at the Sacrament at Gasper river, and, it is supposed, got real religion there; when they went home, they attacked their young companions, warned them of their danger, and persuaded them to flee from the wrath to come: they told them what they had experienced and known of the love of Christ. This struck a number of the young people in that congregation with solemn convictions; they plead with their parents to meet in society, as they had no minister: accordingly they met in society, from house to house, day after day; and in three days about twenty persons, it is hoped, experienced real religion, and the work still goes on powerfully among them.

Another remarkable circumstance happened in Muddy-creek, the week after the Gasper river Sacrament, in a very wicked, thoughtless settlement. About eighteen or twenty persons happened to meet at a certain house; when they came together, they could not tell for what purpose they came there, no one knew any errand he had: they began to converse about the concerns of their souls, at length they concluded to join together in social prayer. The power of God appeared to come among them, and before they parted, several persons are supposed to have obtained real religion; they met in society in that settlement, day after day, and in less than a week sixteen persons got real religion as we hope.

The most remarkable season of the out-pouring of the Spirit of God was at Muddy river, at the administration of the Sacrament on the fifth Sabbath in August. Here an immense multitude assembled from far and near. There were twenty-two waggons loaded with people and their provisions; with many others provided for encamping at the meeting-house. The congregation could not have accommodated the one half of the strangers if they had not come so provided. On Friday there was a solemn attention during the whole time of public worship. On Friday night, Mr. Rankin stayed at the meeting-house with the people there encamped; they spent the greater part of the night in social prayer, and in exhortation, and the power of God evidently attended these exercises; deep, solemn impressions were made upon the minds of many. On Saturday, Mr. Rankin preached an affecting sermon from Acts i. 16, which was visibly attended with the power of God: Christians were filled with joy unspeakable and full of glory, and poor sinners sensibly felt the arrows of the Almighty sticking fast in their hearts. After the congregation was dismissed, the solemnity increased more and more; the greater part of the multitude, and all the ministers, except one who was sick, tarried at the meeting-house all night. The ministers were all employed, the greater part of the night, in praying, exhorting, and conversing with distressed persons. The Sabbath was a very solemn day both in the time of preaching and serving the tables. In the evening after the public exercises were over, an universal solemnity continued among the people, and a large majority continued with the ministers, at the meeting house, during the night. This was one of the most solemn nights I ever saw in the world. Monday was a very solemn day, Messrs. Rankin and M'Gee

both preached with great liberty and power. After the congregation was dismissed, the solemnity still continued, and nearly the whole congregation continued at the meeting-house till Tuesday morning. The number that we humbly hope were brought to Christ at this sacramental occasion, we believe must be upwards of fifty persons. Many affecting circumstances with respect to the conversion of individuals, I might mention, but time and my feeble state of health will not permit.

The next blessed season of the out-pouring of the Spirit, was at the Ridge, in the state of Tennessee. This is considered the greatest time of all. The solemnity was great every day, and the body of the people continued every night solemnly engaged at the meeting-house, till Tuesday morning. The number that were hopefully brought to Christ at this occasion, we believe to be between fifty and sixty. One affecting sight was the little children, whom we placed together at the last table, perhaps fifty in number, from eight to twelve years old, who had given us a satisfactory account of their experimental acquaintance with Christ. Another comfortable circumstance was this:—The Rev. Mr. Craighead, and the greater part of his family came there; and two of his children, we hope, obtained a saving change, and he himself appeared to be amazingly quickened: he rejoiced to see the work of God go on, and expressed the most anxious desire to see such exercises among his own people.

Dear Sir,—I know not how to cease; but I am sick and very weak.—One thing more I must mention:—The Red-Banks on the Ohio, about a hundred miles from this place, which was Satan's seat, a second Hell—I went down among, them twice, and Mr. Rankin visited them again; a blessed revival has been, and is still a going on there: a great number of people, and some professed Deists have, we hope, got real religion, and are now warm and lively Christians. An orderly, good congregation might be formed there, if there was a faithful minister to take the charge of them. The Lord has done great things for us in this country—I have had sore trials since I came here, but God has raised me above them all. At every favourable opportunity I will give you a continuation of the history of this blessed work, so long as the Lord continues it among us.

On the fourth Sabbath of September 1800, the Sacrament of the Lord's Supper was administered at Shiloh, where

Mr. Hodge is now settled. A great multitude attended during the occasion: on the Sabbath, it was supposed, there were about five thousand. On every day, and through every night, the power of God appeared awfully visible. On one of the nights, fifteen persons were counted lying all near to each other, prostrate on the ground, weeping, groaning, and crying for mercy. Throughout the whole occasion, I beheld one scene of wonder after another; some falling before the arrows of King Jesus, others weeping, groaning, and panting for deliverance; and others sweetly delivered by glorious discoveries of the divine excellency and loveliness of the blessed Immanuel. The number which we hope were savingly brought to Christ on this occasion, was about seventy persons.

On the second Sabbath of October, the sacrament was administered at the Clay-Lick, a small congregation under my care. The weather was very wet and uncomfortable; the house was but a small cabin, unfit to contain the one-sixth of the people: but, although the clouds poured out heavy showers, Christ poured out rich blessings upon the people.—During the occasion, we hope, about eighty souls were brought to Jesus. The Sacrament was administered the same day at Mr. Craighead's meeting-house. The work there was very powerful. During the occasion, it is hoped, about forty persons experienced true religion.

On the Sabbath following the sacrament was administered at Montgomery's meeting-house, in the state of Tennessee, one of Mr. M'Gee's congregations; this was likewise a glorious time of the out-pouring of the spirit of God. We trust about forty souls were savingly brought to Christ.

On the first Sabbath of November, the sacrament was administered at Little Muddy-creek, one of Mr. Rankin's congregations. This was also a comfortable season, especially on Sabbath and Monday. We believe about twelve persons were savingly converted. Two families from Drake's creek, (a settlement of careless profane people, where no professors lived, except these families) attended at Muddy-creek sacrament. During the occasion, several of their young people gave evidence of their having obtained religion. When they went home on Tuesday evening, they spent the night in social prayer. In the mean time, a number of their thoughtless neighbours collected at the house, probably to hear news about the strange work at the sacrament; but the mighty

power of God was evidently displayed among them: the greater part of the time was spent in social prayer, until Thursday night, the careless people around them attending with them. During this time, it is hoped, about ten of them experienced real religion. Since that, Mr. Rankin has preached to them at different times, with great success. At present, it is thought about thirty in that settlement have obtained religion.

On the last Sabbath of November, the sacrament was administered at Hopewell, in the state of Tenessee, one of Mr. Hodge's congregations. This was the last public occasion in the year 1800; and this was likewise one of the days of the Son of Man. The Lord graciously poured out his Spirit to the awakening and conversion of many. About twenty, we hope, were savingly brought to Christ. What is truly matter of praise, wonder and gratitude to every follower of Christ, is, that every sacramental occasion in all our congregations, during the whole summer and fall, was attended with the tokens of the sweet presence and power of the Almighty Jesus. At more private occasions, at societies and common times of preaching, many souls, we trust, were brought to Christ; the circumstances of which I cannot now relate.

[*To be Continued.*]

EXTRACT OF A LETTER
FROM LUZERNE COUNTY, PENNSYLVANIA.

Valley Mills, February 23, 1803.

——Be it known, dear sir, that last fall and the forepart of the present winter we were constantly informed of a revival of religion almost all around us. This was joyful news. My children frequently went on Sunday from five to ten miles: but from about four weeks past we have had no occasion to go abroad. It hath pleased God to work among us and with us, like himself. Convictions came on gradual, and spread from house to house and heart to heart. Old professors are remarkably warmed on this pleasing theme; so that from a time of great security, it has become a time of general revival. In my own family the parents have been visited in a most comfortable manner; the two oldest children have given the most satisfactory evidence that they have made their peace with God. The others all appear to be inquiring what they shall do to be saved. Nor is there one

employed in our lumber business but has given strong evidence of their desire (to make use of their own words) to quit serving the devil and to engage in the service of the Lord. Indeed, I never, since I was quite a boy, in my father's congregation, remember to have seen and felt such a time. Conference meetings are set up among us, and the work is still spreading. Many acknowledge that God had, by his spirit, been striving with them for three or four weeks before they made it known. However, all agree it is the work of the Lord.

I confess, dear sir, two weeks past I would not exchange for a former seven years.—" Bless the Lord, O my soul, and forget not all his benefits."—Indeed, the Lord has not only been better than my deserts, but much better than my fears. Four weeks ago, had I been told what God would do in so short a time for my own soul, and my family and neighbours and settlement, I believe I should have been like Thomas, faithless: but, blessed be God, I know and am made with Job to feel he can do all things; what is hard to us is easy with him.

I had thought of writing sooner, but have waited to see the work go on. We have now no difficulty in getting people to meeting; if any, it is want of room for houses to contain them. The work still is increasing:—Every meeting held we find backsliders restored, converts increasing, and many stout hearted sinners unexpectedly bowed down in tears to the earth, confessing their sins, entreating the prayers of God's people, promising by the help of God they will set out to serve him. On Thursday evening, at my house, at least fifteen of this description came forward. My dear sir, while you and I know that angels, and the God of them, rejoice at the return of one sinner; while I know these tidings must rejoice your heart, as well as all God's people who have knowledge of it; knowing this, I dare no longer conceal it from you.

Dear sir, I entreat you, cry mightily to the God of all grace, that we may all so conduct as not to provoke him to withdraw his now welcomed visit among us.

All our temporal concerns go on well.

The family joins me in their best regards for your and family's welfare.—Pray tell your children that some of mine say, the cause of religion is the best cause that ever they were engaged in, and that they have a strong desire every body should think so too.